

**Russian Orthodox Church of the
Resurrection of Christ**

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Christ is Risen! Indeed He is Risen!

Христос Воскресе! Воистину Воскресе!

Schedule for the Week of May 3 - 9, 2015

Sunday May 3	Sunday of the Paralytic Нед. О Расслабленном
Saturday May 9	5:30 PM Vigil
Sunday May 10	Sunday of the Samaritan Woman Нед. О Самаряныне 8:15 AM Nocturns, Confessions 9:00 AM Divine Liturgy / Литургия

Неделя о Расслабленном

“Есть же в Иерусалиме у Овечьих ворот купальня, называемая Вифезда, при которой было пять крытых ходов. В них лежало великое множество больных, слепых, хромых, иссохших, ожидающих движение воды, ибо Ангел Господень по временам сходил в купальню и возмущал воду, и кто первый входил в нее по возмущению воды, тот выздоравливал, какою бы ни был одержим болезнью. Тут был человек, находившийся в болезни тридцать восемь лет. Иисус, увидев его лежащего и узнав, что он лежит уже долгое время, говорит ему: хочешь ли быть здоров? Больной отвечал Ему: так, Господи, но не имею человека, который опустил бы меня в купальню, когда возмутится вода; когда же я прихожу, другой уже сходит прежде меня. Иисус говорит ему: встань, возьми постель твою и ходи. И он тотчас выздоровел, и взял постель свою и пошел... Потом Иисус встретил его в храме и сказал ему: вот, ты выздоровел; не греши больше, чтобы не случилось с тобою чего хуже” (Ин. 5,2-9,14).

“Нам, которые расслабли и неподвижны ко всякому доброму делу, и не имеем человека, то есть смысла человеческого... чтобы он опустил нас в купель слезного

покаяния, в которую кто войдет первым, тот получает исцеление. Ибо надеющийся на последнее время и отлагающий покаяние, и не спешащий покаяться здесь, но опаздывающий, не получает исцеления. Итак, стройся войти первым, чтобы смерть не захватила тебя. Сию купель покаяния возмущает Ангел. Какой! Ангел великого совета Отчего, Христос и Спаситель. Ибо если Божественное учение не коснется нашего сердца и не произведет в нем возмущения напоминанием о муках в будущем веке, то купель сия не будет действительна, и здоровья расслабленной душе не бывает. Справедливо она (купель) может быть названа овчюю. Ибо в ней, как овцы, омываются внутренности и помыслы святых и незлобивых, уговоряющих себя в жертву живую и благоугодную Богу. О если бы и мы получили здоровье и по выздоровлении находились в храме, то есть не осквернились неосвященными помыслами, дабы не постигло нас худшее наказание и в будущем” (Блаж. Феофилакт).



At the Sheep's Gate there was a pool, which was called Bethesda, which means “house of mercy,” or God’s mercy: the water used to gather from a curative spring. According to the testimony of Evseivius (in the 5th century AD), the pool had 5 porches. This healing spring attracted many people with different ailments. However, this was no ordinary healing spring: it manifested its curative power only at times, when God’s Angel descended and stirred up the water, and upon the water being stirred up, only the first person to immerse into the pool was cured; evidently, the water retained its healing properties for a short time only, thereafter, losing them. Here, by the pool, lay a paralytic who had suffered for 38 years and who had almost lost all hopes of a cure. Particularly — as he explained to the Lord — not having an assistant, he was incapable of utilizing the miraculous spring, as he didn’t have the strength to move fast

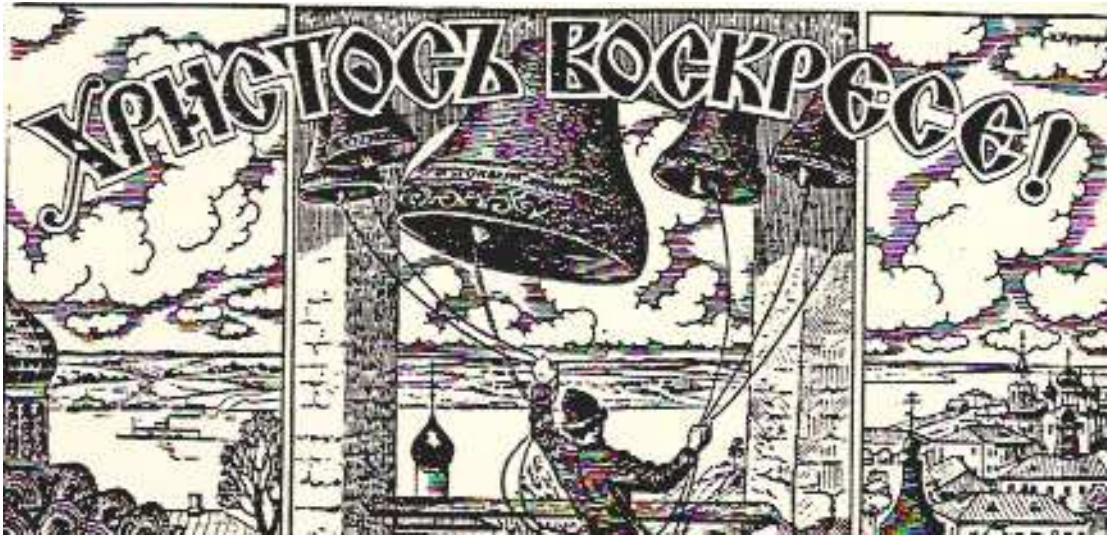
enough to immerse himself into the water, immediately after it was stirred. Taking pity, the Lord instantly cures the unfortunate with only His words: "Rise, take up your bed and walk." With this, the Lord showed through His saving grace, His superiority over the Old Testament methods.

However, as this was Saturday, the Jews, instead of being happy for the unfortunate individual that had suffered for so many years, or be amazed by the miracle, were annoyed because the former paralytic had the audacity to violate the tranquillity of the Sabbath, rebuked him. However, the cured paralytic, not without some effrontery, began to justify himself, stating that he is only carrying out the wishes of Him, Who healed him and Who in his eyes, had sufficient authority to release him from conforming to the rather narrow-minded regulations regarding Saturday. With traces of contempt, the Jews inquired of the former paralytic as to Who was the Person, that had the audacity to permit him to violate a public regulation?

Blessed Theophilactus notes interestingly on this: "Here is the meaning of evil! They do not ask, Who cured him, but Who ordered him to carry his bed. They

are not interested in that, which brings you to amazement, but that which is censured." Although they were not certain, they most probably guessed that the Healer was none other than the hated Jesus from Nazareth, and therefore did not want to discuss the miracle. The cured paralytic could not answer them as he did not know Jesus.

Soon afterward, he most probably went to the temple in order to bring a sacrifice, in gratitude for his healing. Here, the Lord met him with significant words: "See, you have been made well. Sin no more, lest a worse thing come upon you." From these words, it can be seen that sickness overtakes a person for his sins, and the Lord warns the cured paralytic against repeating the sins, so as not to be afflicted with a greater punishment. Recognizing his Healer, he went and told the Jews about Him: not with any evil intent, but just to raise the authority of Jesus Christ. This evoked a new rage of hatred in the Jews, and they "sought to kill Him, because He had done these things on the Sabbath." (from *Explanation of the Four Gospels by Abp. Averky*)



MAY THE JOY OF PASCHA REMAIN WITH US THROUGHOUT ALL OUR LIVES

